

May 1
1941

Millennial Star



God's Gift To Guide

Vol. 103, No. 18

Thursday, May 1, 1941

POETRY

THE BRITISH SOLDIER

Last night among his fellow-roughs
He jested, quaff'd and swore:
A drunken private of the Buffs,
Who never look'd before.
Today, beneath the foeman's frown.
He stands in Elgin's place,
Ambassador from Britain's crown.
And type of all her race.

Poor, reckless rude, low-born, untaught.
Bewilder'd, and alone,
A heart, with English instinct fraught.
He yet can call his own.
Ay! tear his body limb from limb;
Bring cord, or axe, or flame!—
He only knows, that not through him
Shall England come to shame.

Far Kentish hopfields round him seem'd
Like dreams to come and go;
Bright leagues of cherry blossom gleam'd.
One sheet of living snow:
The smoke above his father's door
In grey soft eddyings hung:
Must he then watch it rise no more.
Doom'd by himself, so young?

Yes, Honour calls!—with strength like steel
He puts the vision by:
Let dusky Indians whine and kneel;
An English lad must die!
And thus with eyes that would not shrink.
With knee to man unbent.
Unflinching on its dreadful brink
To his red grave he went.

Vain, mightiest fleets of iron framed:
Vain, those all-shattering guns;
Unless proud England keep, untamed.
The strong heart of her sons!
So, let his name through Europe ring—
A man of mean estate
Who died, as firm as Sparta's king.
Because his soul was great.

—F. H. Doyle

THOUGHT FOR THE WEEK:

Courage is the foundation of all character and achievement.

—Ethel Boileau, in "Turnip Tops."

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JAMES P. HILL

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Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.—Philippians 2: 3.



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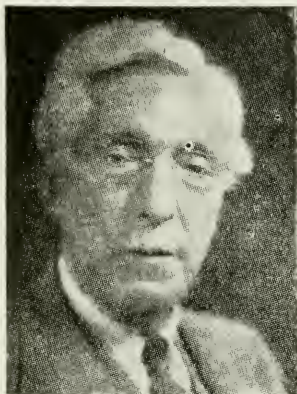
THIS WEEK'S COVER

WHILE making the great journey from the Eastern to the Western Hemisphere, the family of Lehi were supplied miraculously with a remarkable instrument, the Liahona. This guided them unerringly while they acted in accordance with the will of the Lord; but as soon as they neglected Him it failed to function. If we do not obey His will completely we cannot expect His power to be exercised in our behalf just when we think we require it.

Covenants Made By The Lord

By ELDER RULON S. WELLS

Of the First Council of Seventy



Rulon S. Wells

WE read all through the scriptures, both in ancient and in modern scriptures, that the Lord has made a covenant with His people. He has always called those to whom He has given a dispensation of His providence, "His covenant people." What was that covenant? We hear a great many talk about the new and everlasting covenant, even among our own people, and we sometimes jump at the conclusion that it refers exclusively to the marriage covenant. The marriage covenant is truly a very great and important part of that everlasting covenant, but it is only a part.

The Lord made it known to the Prophet Joseph Smith, as you will find it recorded in Section 66, paragraph 2, of the Doctrine and Covenants, that the "new and everlasting covenant" is nothing more or less than the Gospel of the Lord Jesus Christ in its fulness, as it was revealed and proclaimed in that primeval day when the great and noble ones, or the "morning stars," sang together and all the sons of God shouted for joy—the day the Lord made known to them the terms of His everlasting Covenant, setting forth what He expects us to do, and also informing us what He will do if we comply.

What is a covenant? Our standard dictionaries define a covenant "an agreement entered into between two or more persons or parties." It is just such an agreement that the Lord promulgated and announced to His spirit children, that filled their hearts with joy and gladness, and whereupon the morning stars, the great and noble ones, sang together and all of the sons and daughters of God made the heavens ring with the shouts of joy and gladness over these glad tidings.

It is that one and only way that the Lord has ever revealed, that one and only plan, that one and only Gospel that was promulgated in that early day. It is that which has been given to the children of men as the power of God unto salvation. It was first given to our father Adam, after his expulsion from the Garden of Eden. The Lord revealed that covenant to him, and explained precisely what it was and declared that it was the plan of salvation. It was continued with Enoch, and was also re-established with Noah and his sons after the deluge.

It was again given to Abraham, and with him the promises of the everlasting covenant were made as frequently as stated in the Bible, and later it was established with Moses after the delivery of the children of Israel from their long bondage in

the land of Egypt but under the lesser law," the law of carnal commandments, the rebellious and stiff-necked Israelites not being prepared for the higher law, but were given the lesser law as a school master to bring them to Christ; and when our Lord came in the meridian of time, He again set up His Church and established the same everlasting covenant, but now under the higher law.

In the light of these various dispensations, we can readily see the meaning of the words of our Lord and Saviour, Jesus Christ, which I now quote:

O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!—Luke 13: 34.

During each of these dispensations many generations have been brought into the fold by entering into the covenant through the holy waters of baptism and have gone to their reward, but let it be remembered that the Devil and his angels also came and led the children of men again into darkness and error and a general falling away from the Truth ensued, and always for the same reason as it was described by the Prophet Isaiah when he said, "because they have transgressed the laws, changed the ordinance and broken the everlasting covenant" and thus the earth has been defiled.—Isaiah 24: 5.

ABRAHAM SHOWN SOME OF THE LORD'S WORK

I have just stated that it was with Abraham that the promises were made; let me add that it is from the writings of Abraham and those of Moses that we learn the particulars concerning the everlasting covenant, as these writings are contained in the Pearl of Great Price, from which I now quote:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones:

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

That is our part in the covenant, to do all things whatsoever the Lord our God shall command us. All things that the Lord our God shall command us are embodied in the Gospel of the Lord Jesus Christ in its fulness, for the Lord has said that "man lives not by bread alone, but by every word that proceedeth out of the mouth of God."

Then comes the Lord's part:

And they who keep their first estate shall be added upon.

Very significant language. What does that mean? It means simply this, that there shall be added to our immortal spirits these bodies of flesh and bones.

And they who keep their second estate [that is, our present estate here after we have received these bodies of flesh and blood] shall have glory

added upon their heads forever and ever.—Pearl of Great Price, Abraham 3: 22-26.

What a glorious promise! A never-ending glory that is to be added upon the heads of those who keep their second estate, by doing what the Lord commands them, obeying His glorious Gospel. That is the only plan. It is God's plan, and has been given to the inhabitants of the earth in the various dispensations of His providence.

THE COVENANT RE-ESTABLISHED BY THE SAVIOUR

When the Lord our Saviour came and dwelt upon the earth, the everlasting covenant was re-established among the children of men, under the higher law. Previous to the coming of Christ the lesser law ostensibly, but very imperfectly, was being administered by the various sects of that day. The children of Israel, fresh from their bondage in the land of Egypt, where they had imbibed much of the idolatry of that nation, were not prepared for the higher law, and the Lord gave unto them the lesser law as a schoolmaster to bring them unto Christ.

But when the Saviour came and ministered among men He established His Church and Kingdom anew, under the higher law. In the former dispensation it was the law of carnal commandments, they not being prepared for that higher law. Moses was complaining to the Lord that he was slow of speech and felt himself incompetent to lead the people, and he asked the Lord that He would give him someone in his stead. The Lord was not pleased altogether with his request, but finally it was granted, and He said unto Moses: "Take thy brother Aaron and his sons to act in the office of the priest." Then He conferred upon Aaron a part of the glory that was upon Moses—not all. The glory which was upon Moses was the glory of the Melchizedek Priesthood. The part that was given to Aaron is known to us as the Aaronic Priesthood. That was the beginning of this order of the Priesthood, and yet it is to endure forever. The Aaronic Priesthood continued to minister in the affairs of the Church and the Lord took Moses out of their midst, and with him the holy Melchizedek Priesthood, but the Aaronic Priesthood remained in the Church until the coming of John the Baptist.—Doctrine and Covenants 84: 25 and 26.

MANY DISPENSATIONS GIVEN TO GOD'S CHILDREN

From what I have said and from the inspired writings of the prophets, which I have copiously quoted, it will be obvious that there have been many dispensations of God's providence in every one of which prophets have been raised up duly commissioned of God to act in His name, for, as the Prophet Amos has declared it: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

It will also be apparent that the everlasting covenant, or in other words, "the Gospel of Jesus Christ" has been the very essence of God's dealings with mankind, even from the days of Adam until now—yes, and even antedating the creation of this earth to that primeval day "when the morning stars sang together and all the sons of God shouted for joy."

(Continued on page 287)

Stories Of Some Of Our Hymns

By ELDER GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union
and First Assistant Chairman of the Church Music Committee

PRAISE TO THE MAN WHO COMMUNED WITH JEHOVAH

Words by William W. Phelps

IN "A Comprehensive History of the Church," written by the late Brigham H. Roberts, the author, in volume 6, pages 244 and 245, makes the following observations in relation to hymnology:

Since it is natural for man to express his highest emotion, perhaps, in music, and especially in sacred music, it would be expected that the highly religious emotions attendant upon the religious events of the Church of the New Dispensation, would be to give birth to an hymnology and to music of a somewhat special kind. This it has doubtless done.

In the first place there are the unique events of the New Dispensation, the remarkable first vision of Joseph Smith, the revelations that resulted in bringing forth the Book of Mormon, the joy and importance of its assurance of an enlarged message of the Christ, but tinged with the sadness that goes with the revelation of what on the whole must be thought upon as the sad and melancholy experiences of the peoples and nations of ancient America. The strange bringing forth of the Church in the New Dispensation; the persecutions endured, the wonderful experiences of the first great Prophet, his final martyrdom, the inspiring hopes of reunion with him and with all saints in the renewal of the hopes of an early resurrection and its joys, which the New Dispensation gives. The songs of the exodus across the plains and over the mountains; the celebration of the "Mountains High," the new temple, the sending forth of the message to the nations, the gathering of the people from all lands—these stirring events and emotional hopes could not fail of producing song and anthem contributions to the world's music somewhat unique, and rich, though the great Oratorio of the New Dispensation remains to be written.

With reference to the character of this new hymnology and the music created or adapted for it, it may be said not to resemble the solemn grandeur of vatican or cathedral music, nor the heavy tropes of German composition; nor yet does it resemble the hysterical thinness of modern revival hymnology of early American days, or the more recent Moody and Sankey melodies of the same school. It is more nearly allied, I am assured by those who know, to the lighter English music than to any other class, and yet some shades higher in vein than this. Sacred earnestness touched with joy would be my own characterization of it, as typified in such examples of hymns and anthems as the following.

Elder Roberts then names sixteen hymns typical of the various emotional hopes of the Mormon people.* Among them is the hymn which is the subject of this article, "Praise To The Man Who Communed With Jehovah."

This hymn was written by William W. Phelps as a tribute to his prophet friend soon after the martyrdom. The tune is of unknown origin and has been associated with it and sung in England and America from the beginning.

What might be termed a joyful sadness runs through this song. It is an epitaphic eulogy of the divinely anointed Prophet and Seer raised up to establish the Last Dispensation

*In a year's missionary experience with Elder Brigham H. Roberts, I was astonished to discover that he could sing every hymn in the 25th edition of the small Latter-day Saint Hymn Book. When I expressed some doubt about it, he gave me a vocal demonstration of the truth of the statement. And Brother Roberts was a good singer.

under the first-line titles of "Go Ye Messengers Of Glory" (Nos. 48 and 252), "O, Give Me Back My Prophet Dear" (No. 193), "The Glorious Plan Which God Has Given" (No. 53), and "The Seer, Joseph, The Seer" (No. 96). The last two hymns show the reverence in which the Prophet was held by President Taylor.

The words of "The Seer" were found to be well fitted to the music of an old song entitled "The Sea," which was often sung by Elder John Kay, another favourite singer of the Prophet Joseph Smith. Elder Kay was a Major in the Nauvoo Legion, a member of the Nauvoo Brass Band, and a prime favourite in the entertainment of Nauvoo visitors. The words of "The Sea" were written by Bryan Waller Proctor. The first stanza reads:

The sea! the sea! the open sea!
The blue, the fresh, the ever free!
Without a mark, without a bound,
It runneth the earth's wide regions round.
It plays with the clouds, it mocks the skies;
Or like a cradled creature lies.

The tune of "The Sea" was written by Sigismond Neukomm, a composer and pianist who was born in Salzburg, July 10th, 1778, and died in Paris, April 3rd, 1858. This tune was arranged for "The Seer" by our own loved musician, the late Ebenezer Beesley.

The hymn tells its own story. It need no extensive analysis. Like "Praise To The Man," it glorifies the earthly mission of the Prophet and the noble work he performed. It emotionally proclaims the writer's love for the martyr and rejoices that Joseph is now beyond the power of his fiendish foes to harm him; that he died for those he loved, exemplifying the statement of John (15: 13), "Greater love hath no man than this, that a man lay down his life for his friends"; that he has gone before to welcome the Saints in heaven.



DEATHS

PALMER—The "Star" desires to apologise to the relatives of Brother Stanley Watkin Palmer for the delay in the announcement of his death which took place during the Christmas holidays of last year. Death was due to an accident while Brother Palmer was riding a motorcycle from London to his home in Wales. The funeral took place on December 30th, 1940, and the service was conducted by District President Richard C. Thomas of the Welsh District. The grave was dedicated by Brother Harold George Thomas. Brother Palmer was 20 years old.

ROSTRON—Sister Elisabeth Ann Rostron passed away on April 1st. A funeral service was held on April 5th and was conducted by President Eddie Preston of the Accrington

Branch, assisted by Brothers James Dawson and Henry Eccles. Interment took place at the Blackburn Cemetery on the same date. A memorial service was held in the Accrington Branch on Sunday, April 6th, under the direction of President Eddie Preston, son-in-law of the deceased. Brother James Dawson conducted and speakers were Brothers Henry Eccles and E. R. Astin. Vocal solos were rendered by Sister G. G. Astin and President Preston. Sister Rostron had been a member of the Blackburn and Accrington Branches of the Church in the Liverpool District for more than 30 years.

ENTWISTLE—The death is also reported of Brother Kenneth Entwistle, who was killed in an aeroplane accident January 16th, 1941.

The Latter-Day Saints' "Millennial Star"

THURSDAY, MAY 1, 1941

EDITORIAL

Obedience

THERE IS A LAW, IRREVOCABLY DECREED IN HEAVEN BEFORE THE FOUNDATIONS OF THIS WORLD, UPON WHICH ALL BLESSINGS ARE PREDICATED—AND WHEN WE OBTAIN ANY BLESSING FROM GOD, IT IS BY OBEDIENCE TO THAT LAW UPON WHICH IT IS PREDICATED.

INCIDENTS exemplary of implicit faith, demonstrated by complete surrender to the will of God, even though it is indicated that those who obeyed did not always understand the reason for doing so, and who were tried severely in the obeying, are recorded in several places in the Holy Scripture. Most frequently quoted probably is that of Abraham.

Fathers will appreciate the mental state of the ancient prophet upon that memorable occasion. It was indeed a test of faith, and from it one can draw great courage to help withstand many comparatively minor tests one is called upon to face. As a reward, Abraham received a great and marvellous promise like unto none other that any man has received "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed; **because thou hast obeyed my voice.**—Genesis 22, 16-18.

Too often, in our finite minds, so limited as we are, we think we know better than to follow the prescribed course to fulfil a certain object. The Saviour said that He did nothing which He had not seen His Father do. From this statement it is feasible to conclude that God the Father has experienced at some time in His existence similar, if not the same, trials to that of the Son. Bearing this in mind, then He surely is qualified to advise His offspring as to what course to follow for their best good, for we are but learning as we go.

Our Lord sets it forth very clearly in modern revelation: Section 101 of the Doctrine and Covenants. He tells of a certain nobleman who owned a very choice spot of land and who commanded his servants to plant upon it twelve olive trees.

They were to take precautions to protect this spot even to the extent of building a watchtower that the trees may be watched constantly to obviate the possibility of thieves breaking in and uprooting the trees. The servants complied with the instructions up to a point, but when they were laying the foundations of the tower they commenced to debate the advisability of building same, saying, "What need hath my lord of this tower?" While they were arguing over the issue the enemy came and took them by surprise and all their work was undone. When the lord of the vineyard returned he reprimanded them, saying, "Ought ye not to have done even as I commanded you?" And he gave to but one of his servants certain other instructions, and, we are told, "His servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled."

We must remember that the Lord, in His omniscience, can foresee our ultimate end before we set one foot upon the course we shall tread. We pray and beseech the Lord for guidance, and when He makes clear to us the steps we should take, because they seem to us unnecessary or questionable, our petty vanity and conceit blinds us to the result, and we neglect to take them. On this the Lord says, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have **no promise.**"

Even the Saviour Himself was not immune from having to comply with the laws pertaining to Salvation. His whole life was exemplary of that fact and Paul says, in his epistles to the Hebrews, most appropriately, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all of them that obey him."

As always, let us take that supreme example to heart. We do not know the future; but we have been given that glorious principle of Free Agency, and even though our advised course may seem unnecessarily trying, let us remember that God knows. Perhaps it is designed that we should pass through the fire, but that will only serve to temper us and we shall be the better for it. Surely, if our Saviour in His boundless love could endure what He did to redeem us, we owe it to Him to endure what little unpleasantness comes in our path, keeping in mind the fact that, if we are doing what is right, the course we are following is prepared for our ultimate benefit.

"To obey is better than sacrifice, and to hearken than the fat of rams."

—JAMES P. HILL.



? ? ARE YOU SELLING STAR SUBSCRIPTIONS ? ?
THERE IS A BRONZE STAR WAITING FOR YOU !

Mission Genealogical Message

"I do not know enough about it!"

Is this sufficient reason for a man to refuse to accept an office, after having been called by those having authority?

So many of the Saints have been called for service in the Genealogical Organisation within recent months that this question must often arise. This frame of mind, which impresses the member to admit a lack of knowledge of the subject, denotes humility and an awareness of one's own shortcomings. Illustrations can be given from the scriptures which prove that a call from God, if fulfilled, will always develop in the person accepting, knowledge and intelligence.

When commanded to approach Pharaoh for the release of the Children of Israel, Moses said he was "not eloquent but slow of speech," but God, chiding him, said, "I will be with thy mouth, and will teach you what ye shall do." Do any of us stand in a similar position to Moses? Have we been called, but felt diffident as to our capabilities? Take the step—Accept the Office.

Remember! The Lord has spoken in this dispensation: "No man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light until he is glorified in truth and knoweth all things."—D. & C.

This gives the answer to the question!

Truth used, will acquire more truth, till a perfect knowledge of the subject is developed.

The performer on an instrument in an orchestra is not required to understand the music for the whole group. He looks to the conductor for guidance, concentrating on his own particular score. We, too, must play our own part, utilising what knowledge we have, and relying upon our leaders for instruction.

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Encouraging reports continue to come in from many branches who have followed out instructions thus far and are gaining impetus in the work. One branch has hit upon the idea of advertising in the local paper, inviting people to "Take a Course in Genealogical Work—Free!" This shows initiative which is to be highly commended and we would recommend a similar course of action to others.

Further March Reports show these average attendances:

Gravesend	-	-	-	11
Burnley	-	-	-	7
Luton	-	-	-	6
Norwich	-	-	-	6
Hyde	-	-	-	5

Will Branch Secretaries please send in the March Report, if this has not already been done.

—MISSION SUPERVISOR.

Page For The Young Folk

By ALAN GRAY M. CAMPBELL

"I'M never going to play with James again," said Stephen. "Why?" asked Daddy, looking up from his evening paper.

"Well, we were getting up a baseball team," explained Stephen, "and the boys said if I'd let them use my ball, I could be captain. But after I gave them my ball, James got the boys to let him be captain; and I don't think that was fair. And I'm not going to forgive him for it, either!"

"Sometimes people do things they are afterwards sorry for," said Daddy. "James may be sorry, too; and if he asks you to excuse him, you ought to do it. Did you ever hear of a boy named Joseph?"

"Mother told us how his brothers sold him as a slave," said Stephen.

"That's exactly what they did," agreed Daddy. "For years, Joseph was a slave in a country called Egypt. But after a while, when the King found out what a smart man Joseph was, he made him a ruler of the land."

"Did Joseph live in a palace?" asked Ruth, who was listening.

"Yes," said Daddy. "Now, in the country where Joseph's family lived, there was a terrible famine. A famine, you know, is a time when there is not enough to eat, no grain, or fruit. So Joseph's father said to his sons, 'Go to Egypt, and ask the ruler to sell us some food.' And the brothers went to Egypt and talked with the ruler, although they did not know that the ruler was their brother Joseph, whom they had sold many years before into slavery."

"If I'd been Joseph, I wouldn't have let them have anything, after the way they'd acted," said Stephen.

"What did he do?" asked Ruth.

"Well, this is what Joseph did," said Daddy. He gave them all they wanted. And when he told his brothers who he was, and he saw how grieved they were for the wicked things they had done, Joseph forgave them gladly. Then Joseph sent for his father, and all of them lived in Egypt in peace and plenty."

Just as Daddy finished his story, the doorbell rang. It was James.

"I came to beg your pardon," said James to Stephen. "I've been thinking of what I did, this afternoon, and I see it wasn't fair. So after this, you can be captain."

"That's all right," said Stephen, happily. "Let's take turns at being captain!"



ANSWERS TO LAST WEEK'S PUZZLE

- | | |
|------------|-------------|
| 1. Lemuel | 6. Abinadi |
| 2. Helaman | 7. Benjamin |
| 3. Zeezrom | 8. Lamoni |
| 4. Ammon | 9. Mosiah |
| 5. Jared | 10. Amulek |

If Christ Came To The Far East

By ELDER ARTHUR GAETH

(Continued from previous issue)

THERE is also another body that is today probably the most powerful in Japan, and that is the Supreme Command. It is the body of military and naval officials that advises the Emperor on national defence and warlike operations; and it is headed by the chiefs of the army and the navy or admiralty. In the regular administrative organization of the state, ministers of war and of the navy or admiralty are also members of the cabinet, so that they sit in on all military deliberations and also the deliberations that have to do with purely civil matters. The minister of war must always be an army officer of high rank—of the navy a high rank officer, generally an admiral.

But before the army or navy allows one of its men to participate in this cabinet, the army and navy can compel the cabinet to meet demands and stipulations such as sums of money to run the army or the navy, and the military and naval policy to be followed. Otherwise these military bodies can refuse to permit their men to sit in the cabinet, and without them a cabinet cannot function. Thus, under the existing system, with the present strength of the military, the army and navy can virtually compel any Japanese cabinet to formulate its policies according to the Supreme Command's wishes—and when that military feels that its wishes are no longer complied with, it can put pressure on its representatives and when they resign, the cabinet is no longer complete and it is forced to resign, too.

ARMY HAS POWER

Thus, the great difference between the governmental system of Japan and most other countries, is that the armed forces of Japan are almost completely independent of the civil authorities—in fact, in the last fifteen years, they have almost become a law unto themselves. As a result, until very recently, even if the Japanese foreign office gave assurance of peaceful intent, the army and navy could act in complete disregard and could not be brought to time.

For that reason, it seemed that the army and navy were actually determining the policy of Japan. When Prince Konoye became Premier, he brought about a compromise. The army was given greater or more direct power in the cabinet and in turn it agreed to abide by the cabinet's decisions. But Prince Konoye eliminated the democratically established two-party system that had existed for 70 years and replaced it with one great national Japanese party which was to be free of the influences of property and wealth; and its policy would be directed by the cabinet with the influence of the Emperor for the great good of the country, according to what the Japanese called their national policy or the great mission of Japan in Asia.

In the past, anything that was said against the Emperor was

proclaimed as sacrilegious in the country. Now, with the cabinet and army policy combined, there is proclaimed as sacrilegious anything that is said against the interests of Greater Japan, which is ambitious enough to include most of Asia.

Not only is there a desire for such an empire, but there is also a desire to settle an old score with a brother across the water—with China, really the more cultured, older brother. As Yosuke Matsuoka, now Foreign Minister of Japan, has written:

"China and Japan are two brothers who have inherited a great mansion called East Asia. . . . The ne'er-do-well older brother turned into a dope fiend and a rogue, but the younger—lean, rugged, ambitious—dreams of bringing back past glories to the old house. The younger brother, Japan, sold newspapers on the street to support the family. The elder brother flim-flammed the younger out of his meagre savings, and sold him out to a common enemy. So the younger brother, in a towering rage, is beating up the elder, trying to beat into him some sense of shame."

When we look to the Far East, not only to China and Japan, but to all the islands and even beyond to India, we find that religion has been ingrained into the lives of the people. In China, Will Durrant tells us that Confucianism and ancestor worship survived so many rivals and so many attacks during twenty centuries, because they were felt to be indispensable to that intense and exalted moral tradition upon which the Chinese had founded life. The family was the great vehicle through which this religion was carried. From parents to children the moral code was handed down across the generations, and became the invisible government of Chinese society; a code so stable and strong that that society maintained its order and discipline through nearly all the vicissitudes of the unsteady state that China turned to be.

FORMS ENDLESS CHAIN

Ancestor worship forged an endless chain of reproduction. Chinese religion built itself around reproduction. Under its influence, the Chinese grew honest, wise after a fashion, and industrious, but their world became one-sided, and retrospective—with no forward-looking creative goal ahead. It assigned woman an inferior position and lacked a programme of real social amelioration, with too little regard for the uplift of the masses—it did not aim to save sinners as the Gospel of Jesus Christ does.

Japan, too, went to ancestor worship for its religion. Out of it grew the oldest living religion of Japan, called Shinto, or the Way of the Gods. That took three forms: the domestic cult of family ancestors, the communal cult of clan ancestors, and the state cult of the imperial ancestors and the founding gods. As Will Durrant put it: "The divine progenitor of the imperial line was addressed with humble petitions seven times a year, by the Emperor or his representatives; and special prayers were offered up to him when the nation was embarking on some particularly holy cause, and such holy cause might be

the taking of a Chinese city or the bombing of helpless women and children.

While religion in Japan has produced a sturdy, united people, it offers no deity worthy of veneration as a moral ideal. It offers no high moral code for human beings. It has no intrinsic value in the human individual, no magnificent goal for human society, merely ceremonials with no inner religious life. Above all, it has no place for non-Japanese and looks upon them as created to serve their own purposes. Shinto can be no guide for a human brotherhood. It is only Japanese.

In a literal and spiritual sense, Christ and His Plan of Salvation has not appeared in the Far East. Scattered throughout the area are Christians, but their influence in affairs in that world has not been great, although they have done much good. The present Generalissimo of China, Chiang-Kai-Shek is a Christian who has attempted to change the life of his people to a basically Christian one. He recognizes, as others do, that nowhere in the world today, in the daily lives of the people, is there a greater need for Christ.

GHANDI'S TESTIMONY

In an amazing confession of Jesus Christ, Mahatma Ghandi, the great champion of the under-privileged in India, writes new pagan testimony in "Liberty" magazine. Speaking of Jesus Christ, he says:

For He, surely, was the greatest example of one who wished to give to all, to withhold from none, whatever their creed. . . . I believe that He Himself, if He lived among men today, would bless the lives of many who perhaps had never heard His name, if they lived in accordance with the virtues that His life so imperishably illustrated, the virtues of unselfishness and loving kindness toward one's fellow men. It is this, I think, that above all was important to Him, just as it is written in the great book of Christianity, the Bible, . . . not he that crieth Lord, Lord, but he that doeth His will. . . .

"My interpretation, in other words, is that in Jesus' own life. He stood nearest to God; He most perfectly expressed the will and the spirit of God. And it is in this sense that I look upon Him as the Son of God. . . .

"It is impossible, I think, to weigh the merits of the world's several religions, and unnecessary and pointless even to attempt to do so. But in each one, I believe, there was an original common impulse—the desire to help and to improve the life of all men. I interpret the miracles of Jesus not in a literal sense, which seems to me unimportant, but as the dramatic and unforgettable expression of this impulse, as the most vivid lesson possible to impart—not to pass by the sick and the suffering, not to judge those who, in the world's eyes, have sinned, but to forgive them and thus help them to enter a new and better life, in the firm belief that the regenerate can outgrow the original taint.

"These lessons stand for us today as they stood for the men and women of Jesus' own time.

GAVE MAN A GOAL

"Jesus gave mankind, in these lessons and in His life, the great goal toward which to aspire. It is because there is such a goal, and because there was such a figure as that of Jesus, that I cannot be pessimistic, but instead am hopeful and confident of the future. And it is because His life has this significance and meaning for me that I do not regard Him as belonging to Christianity alone, but rather to the whole world, to all its peoples, no matter under what name they worship."

To us, who believe in Jesus Christ as the literal Son of God, there is a message of Jesus that goes even beyond this inspiring testimony of Mahatma Ghandi. We see in the visitation of Christ to Joseph Smith, in the restoration of the Gospel of

Jesus Christ, the beginning of a work to unite the children of God into a common brotherhood—not to destroy the distinct religions by fire and the sword, but by the kindliness of a great message to unite them by conversion into a great Christian family.

The glory and superiority of Christ's message, as Ghandi points out, has that power of unity, if the followers of Christ can supply the adequate vehicle by which it can be accomplished. We give testimony with Ghandi that Christ represents the highest ideal that has ever been given to man, but that he represents more than an ideal.

He actually is the divine directing power behind a way of life that will bring man to a unity of the faith. Through that faith man will gain immortality and eternal life in a kingdom which shall be set up for His second coming. No greater inspiration could man have than to work for that goal. May we bend all our efforts to realize this mission of Christ, for which the Gospel of Jesus Christ has been restored.



COVENANTS MADE BY THE LORD

(Continued from page 276)

It will also be noted that after each and every one of the various dispensations there has been a falling away and darkness has covered the earth and gross darkness the minds of the people, as prophesied by Isaiah the prophet.—Isaiah 60: 2.

Even the glorious Messianic dispensation when Jesus ministered among men and set in His Church firstly Apostles and secondly prophets, etc., for the work of the ministry, that we be not tossed to and fro by every wind of doctrine, was no exception to the rule for it, too, was soon followed by a universal apostasy; and, indeed, heresies were creeping into the Church while the Apostles were still living (see I Corinthians 11: 18, 19), but after the Apostles "fell asleep" and the prophetic spirit disappeared, they fell into the deepest gloom of darkness and superstition and paganistic ceremonials and mysticisms which were entirely foreign to the simple ordinances of the Gospel as they were taught and practiced in the primitive Church by the Saviour and His Apostles. For a full discussion of this subject let me refer you to the series of addresses delivered by the late President B. H. Roberts, which have been published in book form under the title of "The Falling Away."

THE LAST DISPENSATION

Now, however, came the promise of another dispensation, even "The Dispensation of the Fulness of Times." This dispensation has already been ushered in through the visitation of heavenly beings and the instrumentality of Joseph Smith, the Prophet, by whom the Lord has again set up His Church and Kingdom and established His everlasting covenant restoring the fulness of the Gospel of Jesus Christ in its primitive purity. This is the Church and Kingdom which the Lord has set up never again to be thrown down nor given to another people, but it shall stand forever, as foretold by the Prophet Daniel.—See Daniel 2.

And now again as on all previous occasions, He has endowed His Church with power from on high, the all important and outstanding feature which has always distinguished His Church from the man-made churches of the world.

May we ever have an abiding testimony of the Truth and may our faith ever manifest itself in the works of obedience. May we hearken to the counsels of our leaders, upholding and sustaining them in their high office, for they are God's servants zealously labouring in building up His Church and Kingdom upon the earth.

From the Mission Field

TRANSFERS.

Elder Ralph Burton, who has been labouring in the Manchester District, was transferred to the Office of the British Mission on Monday, April 21st. He will take charge of the Mission Bookstore.

Elder Albert Willmott was transferred from the Manchester District to the Liverpool District on April 21st.



DOINGS IN THE DISTRICTS

Liverpool

Twenty-four people enjoyed a ramble and outing on April 11th in connection with the Nelson Branch. After hiking out to Roughlee they returned and held a social in the branch hall. The programme included impromptu concert items and was under the direction of Brother and Sister Hardacre.

Thirty-eight people attended a social held on 19th April in connection with the Sunday School of the Nelson Branch. A most enjoyable evening was spent by all. Sister Hardacre was in charge and refreshments were provided by Sisters Slater and Thorley.

The Relief Society of the Liverpool Branch held a Conference on April 6th. The meeting was conducted by Sister Marie Fyfe, District Supervisor of Relief Societies. Speakers were Sisters Ethyl Bailey and Louisa Lawman, Lady Mission-

aries, who gave inspiring addresses. Vocal solos were rendered by Sisters Marjorie Patey and A. Curries. There was a good attendance and all present enjoyed a fine spirit.

Manchester

Upon the transfer of Elders Ralph Burton and Albert Willmott from the Manchester District, where they have been labouring for the past five months, a farewell social was held in the Hyde Branch Chapel. Branch President Albert Woodruff conducted the programme comprising various items from the members of the branch. The Missionaries were presented with a fountain pen each as a token of remembrance from the members of the District at the close of the social.

Leeds

On April 20th Brothers John Turner and George Warnes unveiled a carving of The Pioneer Woman in honour of the work done by the women of the Church and to commemorate the twelve years' service of Sister Mary J. Whitaker as Relief Society President in the Bradford Branch. The carving was done by Mr. Arthur Jeffery, son-in-law of Sister Whitaker and was copied from a cover picture of the "Star." Speakers at the ceremony were Brother John C. Harrison, Arthur Jeffery, Brother John W. Bradbury, Sister Mary J. Whitaker and District President Herbert Walker.



.. AND FINALLY A LITTLE HUMOUR

She: "I cook and bake for you, and what do I get? Nothing."

He: "You are lucky. I get indigestion."

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